

RESPONSIBILITY FOR THEIR ACTIONS

The Ultimate Purpose of Their Creation

The jinn were created for the same purpose that mankind was created,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I created the jinn and humankind only that they worship Me” (*al-Dhaariyaat* 56). Therefore, jinn are responsible for their actions and have been ordered to perform some acts and to abstain from performing others. Concerning he who is obedient, Allah will be pleased with him and he will enter paradise. For whosoever disobeys and rebels, he is given the hell-fire. Many statements of the Quran and hadith indicate this fact.

On the Day of judgment, Allah will address both the jinn and mankind with the following words,

يَمَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا^ط وَغَرَّبَتْهُمْ
الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

“O you assembly of jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of this Day? They will say: We testify against ourselves. And the life of this world beguiled them. And they testify against themselves that they were disbelievers” (*al-Anaam* 130). This verse proves that the command of Allah reached the jinn and that they had received messengers who warned them and conveyed the message to them.

The proofs that they will be punished in the fire are many:

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ط

“He says: Enter into the Fire among nations of the jinn and humankind who passed away before you” (*al-Araaf* 37);

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنَّ وَالْإِنْسِ ط

“Already have We urged unto hell many of the jinn and mankind, having hearts wherewith they understand not...” (*al-Araaf* 179);

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

“But the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together” (*al-Sajda* 13).

And the proofs that the believing jinn will enter paradise include,

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“But for him who fears the standing before his Lord there are two gardens. Which is it, of the favours of your Lord, that you deny?” (*al-Rahmaan* 46-47) This verse, as is clear from the previous verses and, in fact, the whole surah, is addressed to both jinn and mankind. The

chapter talks about Allah's blessings to the jinn, of their entering paradise. If they were not to gain that bounty, how could it be mentioned as a blessing for them? Ibn Mufleh said in his book *al-Furu'*,

The jinn are responsible for their actions according to the consensus. Their unbelievers will enter the fire, and this is agreed upon. Their believers will enter paradise according to Malik and ash-Shafi. In their opinion, they will not be turned to dust, like animals, and the reward for their believers is being saved from being in the hell-fire. And this opinion differs from that of Abu Hanifa, al-Laith ibn Saad and others. Apparently the first opinion is correct. They will be in the paradise with the humans in accordance with their measure of reward. This differs from those who say they will not eat or drink therein; this was said by Mujaahid. And this also differs from the opinion, held by Umar ibn Abdul Aziz, that says that they will be on the outskirts of paradise. Ibn Hamad said in his book, "The jinn are like humans with respect to responsibility for deeds and worship?"

They are responsible according to their own specific standard

Ibn Taimiya said,

The jinn are commanded to do the fundamental acts and the secondary acts according to their own ability. They are not exactly like humans in definition and nature. What they have been ordered to do or prohibited from is not, in its nature, exactly the same as what humans have been ordered to do or what they have been prohibited from. But they have in common with humans responsibility for doing what they have been ordered to, and to abstain from

¹ Quoted in *Lawaami al-Anwaar*, vol. 2, pp. 222-223.